March 17
1927

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"But behold, the righteous that hearken unto the words of the prophets, and destroy them not, but look forward unto Christ with steadfastness for the signs which are given, notwithstanding all persecution– behold, they are they which shall not perish." BOOK OF MORMON, 2 NEPHI 26: 8.

No. 11, Vol. 89 Thursday, March 17, 1927 Price One Penny

COMMANDMENTS THAT INSPIRE*

ELDER BRIGHAM H. ROBERTS

OF THE FIRST COUNCIL OF SEVENTY AND PRESIDENT OF THE EASTERN STATES MISSION

SECTION 20 of the Doctrine and Covenants is a composite revelation, by which I mean that it is a revelation that was not written at one time on the part of the prophet who received it. It consists of a number of brief revelations, received at sundry times between the publication of the Book of Mormon and the organization of the Church on the 6th day of April, 1830. And these revelations were received, for the most part, in the upper chamber in the home of Father Peter Whitmer, at Fayette, Seneca county, New York State.

In the first part of this section is the following statement:

After it was truly manifested unto this first elder [meaning the Prophet Joseph Smith] that he had received a remission of his sins, he was entangled again in the vanities of the world;

But after repenting, and humbling himself sincerely, through faith, God ministered unto him by an holy angel, whose countenance was as lightning, and whose garments were pure and white above all other whiteness;

And gave unto him commandments which inspired him;

And gave him power from on high, by the means which were before prepared, to translate the Book of Mormon.

And of course, under that inspiration, not only to translate the

*Address delivered at the fifth session of the Ninety-seventh Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, October 5, 1926.

Book of Mormon, but also to send it forth into the world. By these same commandments, "which inspired him", he also obtained the restoration of the Holy Priesthood; and by the same inspiration he organized the Church, and from time to time received communications and the visitation of angels which fed the inspiration that had come upon him through the commandments of God, until at last he achieved that magnificent work which we now know as the restoration of the Gospel, and the establishment in the earth of the Church of Jesus Christ of Latter-day Saints, with its divine mission and commission to proclaim the Gospel in all the world, and bring salvation unto the children of men.

What I desire more especially to call your attention to this morning is this statement: "*And gave unto him commandments which inspired him*;" and under which he achieved all this great work that I have briefly outlined. Latter-day Saints, you have these same commandments. Why may not we obtain also, if not in the superlative degree, yet in rich degree, the same inspiration that the prophet of the Lord derived from these commandments? I would like to give an illustration of how these commandments and the visitation of heavenly beings, how the events, these fundamental events in which the Church of Christ had its origin, inspired the prophet; and perhaps we may learn from that illustration the lesson of catching the same inspiration. First, let me remark, however, concerning a great principle which statesmen recognize, for the principle is expressed in a number of our state constitutions, and quite prominently in the constitution of our own state, to the effect that "a frequent recurrence to fundamental principles is essential to the maintenance of liberty"; and so, in like manner, a frequent recurrence to the commandments God has given, and the great events that have produced God's great latter-day work—frequent recurrence to those things cannot do otherwise than to give birth to a beautiful white light of inspiration in the souls of those who indulge in this recurrence to the commandments of God.

ECSTASY UNDER INSPIRATION

While the Prophet Joseph Smith was in seclusion, in 1844, he issued letters of instruction to the Saints who were just beginning to carry on the work of redeeming the dead; and from his place of concealment he threw a flood of light upon the necessary steps to take in perfecting the operation of that great work which had but recently been introduced in practice to the Church. It is in section 128 of the Doctrine and Covenants. I suggest you read all of it, I will only read part of it. In the course of writing that inspired instruction, the prophet gives an ecstatic review of some of the events out of which the Church grew into existence; and see what comes of it, I pray you:

Now, what do we hear in the gospel which we have received? A voice of gladness! A voice of mercy from heaven; and a voice of truth out of the earth; glad tidings for the dead; a voice of gladness for the living and the dead; glad tidings of great joy. How beautiful upon the mountains are the feet of those that bring glad tidings of good things, and that say unto Zion: Behold, thy God reigneth! As the dews of Carmel, so shall the knowledge of God descend upon them!

And again, what do we hear? Glad tidings from Cumorah! Moroni, an angel from heaven, declaring the fulfilment of the prophets—the book to be revealed. A voice of the Lord in the wilderness of Fayette, Seneca county, declaring the three witnesses to bear record of the book! The voice of Michael on the banks of the Susquehanna, detecting the devil when he appeared as an angel of light! The voice of Peter, James, and John in the wilderness between Harmony, Susquehanna county, and Colesville, Broome county, on the Susquehanna river, declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fulness of times!

And again, the voice of God in the chamber of old Father Whitmer, in Fayette, Seneca county, and at sundry times, and in divers places through all the travels and tribulations of this Church of Jesus Christ of Latter-day Saints! And the voice of Michael, the archangel; the voice of Gabriel, and of Raphael, and of divers angels, from Michael or Adam down to the present time, all declaring their dispensation, their rights, their keys, their honors, their majesty and glory, and the power of their priesthood; giving line upon line, precept upon precept; here a little, and there a little; giving us consolation by holding forth that which is to come, confirming our hope!

Brethren, shall we not go on in so great a cause? Go forward and not backward. Courage, brethren; and on, on to the victory! Let your hearts rejoice, and be exceedingly glad. Let the earth break forth into singing. Let the dead speak forth anthems of eternal praise to the King Immanuel, who hath ordained, before the world was, that which would enable us to redeem them out of their prison; for the prisoners shall go free.

Let the mountains shout for joy, and all ye valleys cry aloud; and all ye seas and dry lands tell the wonders of your Eternal King! And ye rivers, and brooks, and rills, flow down with gladness. Let the woods and all the trees of the field praise the Lord; and ye solid rocks weep for joy! And let the sun, moon, and the morning stars sing together, and let all the sons of God shout for joy! And let the eternal creations declare his name forever and ever! And again I say, how glorious is the voice we hear from heaven, proclaiming in our ears, glory and salvation, and honor, and immortality, and eternal life; kingdoms, principalities, and powers!

David, in the Psalms, has not equaled that ecstasy. I know of no passage in human literature that rises to the grandeur and sublimity of these thoughts of our prophet as he reviews the commandments of God and the great events in which the work, of which he was the prophet, seer and revelator, had its birth and its growth and its development. It is generally accorded

that the imagery of our National Anthem, *America*, is splendid. A verse or two runs as follows:

My native country, thee,
Land of the noble, free,
Thy name I love;
I love thy rocks and rills,
Thy woods and templed hills;
My heart with rapture thrills
Like that above.

Let music swell the breeze,
And ring from all the trees
Sweet freedom's song;
Let mortal tongues awake,
Let all that breathe partake,
Let rocks their silence break,
The sound prolong.

That is regarded as very splendid imagery, poetry. I wish sometimes our congregations in this house would sing it more frequently in our conferences. While this is regarded as fine imagery, how tame in comparison with that more splendid imagery that stirred and inspired the soul of our prophet when he contemplated the commandments of God and the facts in which this work had its origin and which I have just read to you.

INSPIRATION THROUGH THOUGHTFUL REFLECTION

Well, Joseph Smith drew inspiration from that contemplation and from the commandments of God he received. And it is important that from time to time we gather in these conferences and have our minds refreshed with these things, because in these general conferences we do make frequent references to these things—we have frequent recurrence to fundamental facts in which our Church had its origin. There is something real in this frequent recurrence to fundamental principles, just as real are they as when we partake of the holy Sacrament, the symbols of our salvation, the broken bread and the water representing the broken body and the shed blood of our Lord. By partaking of these symbols in remembrance of Him, though they are material things, this bread and this water, although they are but words that make up that most splendid prayer of consecration, yet they evoke in the soul a spiritual power that is as palpably food to the spirit of man as is the material food that he partakes of to strengthen his body from day to day. So it is in contemplating these commandments of God and the great events in which our Church had its origin. They do impart a spiritual uplift, they do give impetus to the spiritual forces and raise to higher levels the ideals of the Saints. They lift the Saints above the normal, and draw them close into fellowship with God. The volume and

quality of faith are renewed, and are made to blaze forth with a clearer light, with greater warmth, that carries the Saints through the trying affairs of life, over all the disappointments of it, and makes faith triumphant in their souls. I rejoice that we may have access to these sources of inspiration.

RENEWED LIFE AND ENERGY

By the way, many of you doubtless have read Victor Hugo's account of the street gamin, Gavroche, I think, was the name. He was with a band of insurgents attempting a revolution in Paris, and chancing to overhear that the ammunition of the insurgents was giving out, he took a soldier's haversack, crept over the breastworks of the insurgents, and under the screen of the smoke in the streets went from corpse to corpse of the soldiery whom the insurgents had shot down, and whom their comrades had left dead in the streets, gathering the unfired cartridges from their belts. As he went he sang his defiance to those who were firing at the barricade and at him. Sometimes a bullet would strike a dead man with a cold thud. "Ah," he would say, "they are killing my dead for me." Then again a bullet would strike fire from the pavement, but there was nothing that could daunt the young gamin. He went from corpse to corpse, gathering ammunition and singing his defiance. Presently a bullet struck him and he fell to the pavement, but not to remain there. The touch of the pavement seemed to give the gamin life, and he arose to renew his defiance. The touch of the pavement seemed to give the inspiration of life to him, as touch of the earth seemed to give vigour and strength to Antaeus, the wrestler of old mythology, who was invincible so long as he could keep contact with the earth. So with Hugo's gamin and the pavement, the touch of it seemed to renew his life. So let it be with us when we touch the commandments of God; may they impart to us light and power and inspiration that shall renew our strength. As the aerie to the eagle, as the bugle to the war horse, as sight of the flag to the patriot, and the drum-beat to the soldier, so let frequent recurrence to the commandments of God and to the great events in which our Church had its origin give inspiration and spirit life to us.

A NEW TREASURE ADDED

I rejoice that the Church of Jesus Christ of Latter-day Saints is gradually gathering into its control the sacred places where great historic events have happened. I am sure that it will tend to intensify our remembrance of those events. I remember the effect the general conference of the Eastern States Mission had upon our young missionaries—the conference that was held at the Hill Cumorah in 1923, celebrating the one hundredth anniversary of the revealed existence of the Book of Mormon. I noticed

the effect on a group of missionaries only a few days ago of a visit to the Memorial Cottage and the monument that mark the birthplace of our prophet. It seemed to inspire them with confidence and faith in what they had heard of him. I rejoice that we have these places. I rejoice that we have the Joseph Smith Farm, the farm on which the prophet toiled in his boyhood, and where some of the important revelations of God were given to him. I never visit that place but what I feel that I am living in the atmosphere of the great events that took place there. The most uplifting, sanctifying and glorifying inspiration that I have ever experienced has been in the Sacred Grove where the Lord appeared unto him who was to become the new witness for God in the dispensation of the fulness of times. I am happy in the opportunity of visiting that place and of receiving the Sacrament of the Lord's Supper there, from time to time. I rejoice that recently, acting under instructions from the First Presidency, we were able to secure the place where the Church was born, the house in which, as I now believe, the Church was organized. I know that this is disputed, and that a house is referred to about one hundred feet or more from the house that now stands; that was destroyed, and is said to be the old Whitmer home and occupied by the prosperous Whitmer family during the time that the Prophet Joseph was a guest at their home, and in which he organized the Church. We now have a complete abstract of title with the name of every man and woman through whom the title has passed; and I think we shall be able to patiently investigate the matter until we arrive at the absolute truth as to whether or not the house now standing there is the old Peter Whitmer home. If that is not the house, we don't want to hold forth to the world that it is; but if it is really the home of the Whitmer family, where these revelations in section 20 of the Doctrine and Covenants were given at sundry times, and where the Church was organized—if really we have that house, what a treasure it is! And what an inspiration it will be to the Church to be conscious of the fact that we do possess it. It was to this home that the Prophet Joseph, his wife Emma, and Oliver Cowdery were brought by David Whitmer from Harmony, Pennsylvania, and were received as guests; and where the prophet completed the translation of the Book of Mormon. As soon as it was completed, the prophet, by messenger, sent the glad word to his parents living at their home in Manchester township, and they with Martin Harris immediately repaired to the Whitmer home, where the prophet took the step necessary to obtain the testimony of the Three Witnesses. That testimony was received in a grove that then existed either on or near the Whitmer farm. They had prayer in the morning at the Whitmer home, for the Whitmer family were devout Christian people. Old Father Peter Whitmer was a member of that strictest of sects, the Presbyterians. He was a sincere and

good Presbyterian and followed the practice of prayer at his family altar. The day after the arrival of the prophet's father and mother and Martin Harris, as they completed prayer that morning, the Prophet Joseph walked across the room, and, speaking directly to Martin Harris, he said in effect: Martin Harris, you must repent. You must humble yourself before the Lord this day as you have never done before, and get a forgiveness of your sins; and if you will do this you shall, with Oliver Cowdery and David Whitmer, obtain a view of the plates from which the Book of Mormon is translated. Shortly after breakfast the four named went out into the woods, as I have said, and there supplicated the Lord with the result that they beheld the plates and the engravings thereon, and they heard the voice of God proclaim that the translation was true and He commanded them to bear witness of it to all the world.

"BLESSED IS HE THAT ENDURETH TO THE END"

In my interview with David Whitmer, in 1884, as he went over this ground, led by my questions, when we came to this part of it he said to me that in the progress of turning the leaves, or having them turned by Moroni, and looking upon the engravings, Moroni looked directly at him and said: "David, blessed is he that endureth to the end." When David Whitmer made that remark it seemed to me rather a peculiar thing that he should thus be singled out for such a remark, and I remember reporting it as such to President John Morgan, then President of the Southern States mission. I stated to him the peculiar feelings I had when I learned that from the lips of David Whitmer; but the subsequent history of these three witnesses led me to conclude that there was indeed a hidden warning in the words of the angel to David, "Blessed is he that endureth to the end." And it is rather a sad reflection that of these three witnesses he was the only one who died outside of membership in the Church. I wonder if Moroni was not trying to sound a warning to this stubborn man, that perhaps whatever his experiences and trials might be, that at the last he, too, might have been brought into the fold, and might have died within the pale of the Church.

(*Continued on page 171*)

A STUDENT of the scriptures may have learned, and that to his own complete conviction, that faith in the Lord Jesus Christ, repentance of sin, baptism by water and of the Spirit, are the prescribed conditions of citizenship in the Kingdom of God; but that knowledge serves only to make him the more blameworthy if he fails to act. Even a letter-perfect memorization of all scripture if unaccompanied by obedience to the laws and ordinances of the Gospel is invalid as title to salvation, and does but intensify the guilt incident to wilful neglect.—J. E. T.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, MARCH 17, 1927

EDITORIAL

"MORMON CHURCH PROTEST"

In our issue of February 17th we made editorial comment on a grossly misrepresentative article relating to the Church of Jesus Christ of Latter-day Saints, which had appeared in *The Weekly Record*, Glasgow. It is pleasing to note that the journal named has given place to a counter article, written by the editor of this magazine, and published in the *Record* of February 26th under the caption given above. The following is taken therefrom:

By this time British readers should be pretty well informed regarding the subject of Mormonism, inasmuch as many journals, both newspapers and magazines, have given liberally of their space to the publication of facts relating to the subject—facts ascertained by competent investigation and conclusively demonstrated.

Privileged as I have been and am with an extended acquaintanceship with British editors and journalists, I entertain a very profound respect for their manifest desire to correct popular misapprehension and to set forth the truth.

Among the most recent of the republished calumnies on the Church of Jesus Christ of Latter-day Saints, two false declarations have been given prominence, to wit:—

1.—That plural marriage, more commonly called polygamy, persists as an open or covert condition in Mormon communities.

2.—That one of the chief activities of Mormon missionaries, particularly in the British Isles, is to lure women, preferably young and attractive maidens, to Utah, there to become plural wives or worse.

That the first of these charges could have any foundation in fact is impossible. Utah is one of the 48 States constituting the United States of America, and plural marriage is explicitly prohibited by national statute applying to the entire country, even as bigamy is a statutory crime in all monogamous nations.

Moreover, beside the national prohibition of plural marriage is the law of the Church itself, which positively forbids any relationship of marriage that is contrary in letter or spirit to the secular law.

Excommunication from the Church is the penalty visited upon any member who would enter into an unlawful marriage.

To say that polygamy in any form, guise or disguise, is sanctioned or tolerated by the Church of Jesus Christ of Latter-day Saints is to speak an unqualified falsehood.

As to the second charge, foolish in conception and infamous in intent, complete refutation is found in the official inquiries made by the British Government, and in the stringency of the immigration laws of the

United States, to say nothing of the well-established teachings and practices of the Church itself, under which any missionary who would even attempt to induce women to emigrate from home and join the community of Latter-day Saints in the West for the purposes indicated would be immediately dismissed from service and disciplined to the full extent allowed by the law and order of the Church.

Reluctantly reverting to the fantastic falsehood of Mormon missionaries enticing women to go to Utah for unlawful and immoral purposes, I desire it to be known that years ago a gentleman, not a member of our Church but one who knew that all such charges were baseless, made public his pledge to give the sum of £200 to any person who would prove a single case of such alleged inducement. That money has never yet been claimed; but it is held in readiness and the pledge is still in effect.—J. E. T.

"AN EXPLODED BOGEY"

THE IMPORTANCE and influence of the stage and screen as factors in shaping public opinion are apparent even to the casual observer. It is gratifying to know that a goodly number of able writers, men of character, integrity and honour, are devoting themselves to the production of high quality fiction and drama. As a result of their purposeful efforts much good is effected through the medium of the theatre, for playwrights and scenario writers to-day are in a favourable position to render service to their fellows. Unfortunately, however, many of the theatres of the day often but serve as places for the flaunting of evil in its many forms. In contrast to the real dramatist, whose every production honours the profession, there is an array of sensationalists who with every stroke of pen debase themselves, dishonour the literary profession they pretend to represent, and defame the good name of men and institutions. Inasmuch as truth and honour are either minor or negligible considerations with such libelers, they seize upon any opportunity to attract the attention of the public, and, not infrequently, fraudulent misrepresentation is the bait. The truth will out, however, and once a production is shown to be vicious and slanderous, it is banned from reputable society and thereafter frowned upon. A few cheap picture-houses and back street theatres welcome the outcast, however, and it travels the rounds from one low-type establishment to another, scorned by the well-informed, but leaving its venom in the minds of a few credulous victims.

Many of the stage productions designed to slander the Church of Jesus Christ of Latter-day Saints and once so prominently displayed before residents of the British Isles have disappeared, their insidious intent having been demonstrated, and their sensational and preposterous charges refuted, through the presentation of illuminating facts. Those very few productions remaining

are typical examples of the outcast play temporarily saved from complete rejection by the interposition of a cheap theatre or two.

The recent appearance of one of these plays in Bristol elicited the following significant comment from the *Bristol Evening Times*, issue of February 25th, 1927:

> The Mormon scare, though endeavours to revive it are made from time to time, *is an exploded bogey*,* but it affords a useful theme for melodrama.

It is becoming a matter of common knowledge throughout Great Britain that the idle tales and libelous slander once so rife against the Church have proved to be vicious misrepresentations and are indeed, as the Bristol paper indicates, stuff for fiction and not for fact.—WALDO L. OSMOND.

THE HULL CONFERENCE

GOODLY NUMBERS of Latter-day Saints residing in the Hull District gathered on Sunday, March 6th, to enjoy their spring conference at Grimsby, Yorkshire. President James E. Talmage and Sister May Booth Talmage from Mission headquarters at Liverpool, together with President Richard D. Hooper and the missionary Elders of the District, also assembled for the occasion.

"Are these the last days?" This was the question raised by the members of the Sunday School classes. Those taking part were: Roy Hudson, Eric Thorp, Georgina Walker, Robert Summers, Richard Nurse, Ellen Walker, Joseph Baron, Gladys Reynolds and Mary Storry. Supporting their statements with scriptural proof, they demonstrated that conditions in the current age were foreseen by ancient prophets and proclaimed as the signs that should closely precede the second advent of our Lord. These are troublous times, affirmed the Mission President. Relief from the ills and afflictions that men undergo is to be found in the comforting and sustaining principles of life and salvation embodied in the Gospel of Christ, he added. Sister Talmage stated that although some truths are contained in the creeds invented by man, the Church of Jesus Christ embraces all truth—the wisdom of the heavens.

President Richard D. Hooper presented a general survey of conditions in the District. His report shows that during the last six months missionaries have canvassed 170 villages and hamlets, devoted 2,176 hours to tracting, and have distributed 24 copies of the Book of Mormon and 3,433 other books and pamphlets; 230 meetings have been held, and gospel conversations number 4,168. President Hooper followed his statistical summary with an impressive address in which he stated that a specific responsibility and commission of the restored Church of Christ is to carry the

*Italics introduced.

message of the Gospel to all nations, exhorting them to forsake their wickedness and prepare for the coming of their Lord and King. The present age is one of unparalleled progress and advancement, not because of any intellectual superiority of modern man over his predecessors, but because the Lord is fulfilling the promise that in the last days He would pour out His Spirit on all flesh, said Elder Richard L. Bird, Jr. The last and greatest dispensation was ushered in by the glorious theophany to Joseph Smith, stated Elder Alma A. Timpson. Spirited discourses on the first principles of the Gospel were given by Elders Veronus M. Jensen and R. LeRoy Blamires; stress was laid particularly on the necessity of obedience to divinely-prescribed ordinances. Elder Kennett H. Malan gave apt illustrations showing that spiritual gifts are received by worthy exemplars of gospel principles. The privilege to choose for ourselves is a heaven-bestowed right, said Elder Rulon D. Barnes. Latter-day revelation makes clear the purpose of life, stated Elder Norval G. Taylor. He extolled prayerful study of the scriptures as a means of gaining a thorough understanding of life and its wonderful possibilities. Basing his remarks on the text, "Ye have not chosen me, but I have chosen you, and ordained you", Elder Percy F. Hill made significant comments on the necessity of being divinely called and appointed to officiate in the work of the Lord. Elder De Lamar Holt, who had landed in England on the day before conference, expressed an earnest desire to serve in the great cause.

Sister Talmage in the evening gathering reviewed the aims of Relief Society endeavour. She referred to the prevailing conditions of distress and privation in so many sections of the country, and urged that extended effort be made to swell the membership of the Societies in these lands in order that relief work may be augmented to meet more fully the needs of the future.

The perpetuity of the Church was the subject of the closing address delivered by the Mission President. The Church of Jesus Christ has been established again on the earth never to be overthrown; you and I may prove unfaithful, forfeit blessings and fall by the wayside, but the Church will go on forever.

The *Grimsby Telegraph* of March 7th, and the *Evening News* of the following day, published good accounts of the conference.

ALMA A. TIMPSON, Conference Clerk

COMMANDMENTS THAT INSPIRE

(*Concluded from page 167*)

Well, the foregoing mentioned incidents are the sacred associations connected with the Whitmer Farm, in addition to the fact that it was the place where the Church was organized and the first president sustained under the title of the First Elder of the

Church, with Oliver Cowdery as the Second Elder in the Church. I feel satisfied that we are going to get added inspiration from the fact that we own our birthplace and our cradle.

HE GREW IN WISDOM AND POWER

I would like to point out some other things, but time will not permit, except to say this: There are those who undertake to say that Joseph Smith was a fallen prophet, and that in the latter years of his life he marred his mission, and that he was a fallen prophet. A fallen prophet! What? And yet give a sunburst of inspiration like that which I have read to you here from the Doctrine and Covenants, given in 1842? Out upon it! It could not be true. He who voiced that reverence for God, and had that exalted spirit awakened within him by contemplating the early scenes of his mission, as I have read to you, is no fallen prophet. His life ended *en crescendo*. It grew richer, it grew greater as it neared its close. His nearness to God was emphasized more in the closing years of his life than ever before. The revelations that he gave increased in power and magnificence. And so, too, in his discourses, they grew in magnificence and power as he proclaimed God's great and mighty truths in the last few months of his life. The Saints of God, who witnessed the inspiration of God upon him, come to us with testimonies of his increasing power as a prophet of God in the latter years of his life. Joseph Smith was no fallen prophet, nor could he be and give such evidence of inspiration both in the revelations he received and in the great sermons that he delivered near the close of his life, such as the King Follett sermon, and other great discourses. I rejoice in this evidence of the inspiration of our prophet, the grandeur of his work and the evidence that we gather of the truth of it from these things we have considered. Amen.

THE DIVINITY OF JESUS OF NAZARETH*

Clearing of the Temple

At the first recurrence of the annual Feast of the Passover following His baptism, Jesus was present together with a number of men whom He had gathered about Him and who were known as His disciples. It was customary, and indeed required by the Law, that all who could should attend this feast in Jerusalem, within the courts of the temple; but it was manifestly impossible for all the people to gather at Jerusalem each year, and therefore arrangements were made for local celebrations of the feast.

---

*This article is for use in the course of study of the Relief Societies on the first meeting night in April.

In the times of which we speak, the observances of the Passover at Jerusalem were attended by much disorder and unseemly confusion. Many came there to offer their individual sacrifices, and the sale of lambs and turtledoves had become a great business. It was required that a lamb should be slain within the temple courts, and be prepared and eaten by each family or family group. Josephus, the famous Hebrew historian, states that at one of the feasts the paschal lambs so slain were counted, and the number reported was considerably above a quarter of a million.

Certain fees or dues were exacted by the priests; and these had to be paid in what was known as temple money, to obtain which the people had to exchange their usual coin, and this was done at a high rate, so the money-changers did a thriving business within the temple enclosure during the Passover period.

Jesus was incensed as He looked upon these scenes of commercial activity, buying and selling, hawking and chaffering, within the walls of what should have been a most sacred place.

The eagerness of the traders and the accompanying noise and tumult were such as to make any verbal appeal useless; so Jesus employed other and more effective means than oral discourse. He improvised a whip of cords; and, with this in His hand, Himself filled with righteous indignation, He laid about Him, driving out the sheep and oxen as well as the human traders, overturning the tables of the money-exchangers and scattering about the courts their piles of coin. We do not read that He attacked the cages of imprisoned doves, but to their owners He effectively cried: "Take these things hence"; and to the greedy traffickers in general He literally thundered forth a command that brooked no argument or interference: "Make not my Father's house an house of merchandise." He was obeyed, and the courts of the temple were cleared. This outburst of righteous anger is to be attributed to the holy zeal or jealousy that Jesus felt for His Father's house; and John, the only one of the evangelists who gives us this record, thus comments upon it: "And his disciples remembered that it was written, The zeal of thine house hath eaten me up." See John 2: 17; read verses 13-17; compare Psalm 69: 9. These words had been written by the Psalmist a thousand years before the event.

Is it not marvelous that Jesus, single-handed, accomplished such a feat? He was relatively an obscure man, and, moreover, a Galilean, and upon such the proud Judeans looked with contempt. Further, He was from Nazareth, the insignificant village concerning which the guileless Nathanael, when he was told by Philip that Jesus was the Christ, exclaimed: "Can there any good thing come out of Nazareth?" See John 1: 43-51.

Do you think that any mere man could have so routed those trafficking Jews? They were under the protection of the rulers of the people; and yet as Jesus proclaimed the sanctity of

His Father's house, they fled in terror. For the time they acknowledged the Lord of the Temple. The most they ventured to do in protest, when they had partially recovered their courage, was to ask Him to give them some sign as an evidence of His authority. See John 2 : 18.

Jesus at this time had not openly declared His Messiahship. He spoke of the temple as "My Father's house." Three years later, when He was within four days of the cross and the sepulchre, His indignation over the defilement of the temple precincts again asserted itself; and we are told that He went into the temple and cast out the buyers and the sellers, and overthrew the tables of the money-changers, and said unto them: "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." See Matt. 21 : 13; Isa. 56 : 7. Again the fear that springs from the consciousness of evil was evident and the terror-stricken crowd fled before Him.

SUMMARY

1. It was customary for all Jews who could attend to be present at the Feast of the Passover. State what you know of the origin and significance of this feast.

2. At the recurrence of the Passover when Jesus was about thirty years old He and some known as His disciples attended, and on this occasion He took vigourous action against a certain class of people. State the principal incidents of this clearing of the temple courts.

3. Traffic in sheep, oxen, and doves or pigeons was carried on within the temple walls. Explain how this custom had become established.

4. Money-changers did much business there. What conditions supported their trade?

5. Three years later Jesus again cleared the temple precincts of the unholy traffickers. Relate the circumstances with scriptural references.

6. Is it not strange and remarkable that one man could expel such crowds? How do you explain the matter?

COMMUNICATION

EDITOR *Millennial Star*:

Reading the discourses published in the *Millennial Star*, and those printed also in the pamphlet containing the proceedings of the last general conference of the Church, I have observed that a prominent feature of these discourses is the frequent allusion made by the speakers to the "signs of the times" which Jesus Christ said (Matt. 24) should indicate the approach of His glorious advent upon earth when, as declared by St. John in the Book of Revelation, 6,000 years of mankind's experiences will be completed.

At last October's conference, President Ivins, in his remarks concerning the portentous events now pending in the world's history, referred to the "miracle in stone", the great pyramid of

Gizeh in Egypt, stating that it is said to record the history of the Adamic race during the 6,000 years of its existence. He said that eminent scholars of Great Britain, who have carefully studied the measurements and symbols of that marvelous structure, declare that it has correctly outlined many great and important events that have occurred since its erection. Among many other things, it indicated the beginning of the Great War in 1914, and its termination in 1918. President Ivins also stated that "the scholars of Great Britain tell us that between the present date and 1936, or 1938, the record, so far as it applies to this monument in stone, will have been completed; there is nothing which appears after this date." It also indicates that some great event was to occur on the 6th or 7th day of April. The members of the Church of Jesus Christ of Latter-day Saints may well regard that last statement as significant, because their Church was organized by divine command on the 6th day of April, 1830; they also believe that date was the 1830th anniversary of the Saviour's birth.

While reading the October conference discourse of President Ivins, I was reminded of a rather remarkable observation made to me by the late Elder Achilles A. Ramseyer, with whom I was intimately associated in the Salt Lake Temple. Elder Ramseyer was a scripture student, and he discovered what seemed to be a discrepancy in the age of Enoch as given in the Old Testament, 365 years (Gen. 5: 23), and that stated in the Pearl of Great Price (Book of Moses 8: 1): "All the days of Enoch were four hundred and thirty years." Brother Ramseyer made the suggestion that the difference noted, 65 years, should be added to Archbishop Usher's Bible chronology of 4,004 years, as a more correct estimate of the period of mankind's history from Adam to Christ; this would give us the following interesting result: From Adam's advent to the birth of Christ would be 4,069 years, requiring only 1,931 years to complete the epoch of 6,000 years.

In accord with Elder Ramseyer, I disclaim any intent to represent the year 1931 as the end of the passing 6,000 years of mankind's sojourn upon earth. I accept as conclusive the statement that our Lord made to His disciples (Matt. 24: 36): "That day and hour knoweth no man, no, not the angels of heaven, but my Father only."

The signs of the times admonish us to give heed to His words (verse 44): "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."

I was deeply interested in the statement above referred to, made by my esteemed friend, and it has seemed to me that other members of the Latter-day Saint Church, especially, might be equally interested; that is my excuse for soliciting the publication of this letter in the *Millennial Star*.

Yours faithfully,

Salt Lake City, Jan. 13, 1927. D. M. McAllister

FROM THE MISSION FIELD

Words from the Workers: Marked progress in virtually every line of Church work is evident in the Nottingham District. All of the branches recently have held socials, bazaars or concerts, and in almost every case the attendance has been the best in months and in some instances the largest during recent years. Our little paper, The Moroni Bugle, is greatly appreciated; it stimulates added interest and activity. Some conference songs have been composed and are proving of value in our social and recreational endeavour.—*From President Marvin P. Thain, Nottingham District.*

Branch Conferences: Of the Lowestoft Branch, Norwich District, on February 27th. "The Lives of the Apostles" was the topic treated in the Sunday School service. Gospel discourses were delivered by President Clemuel J. Neville and Elders William G. Bennett and Grant M. Broadhead.

Of the Wolverhampton Branch, Birmingham District, on February 27th. "Prayer" was the subject of the conference gatherings; President J. Forest Wood and Elders Harold E. Brown and Owen J. Carlisle gave remarks fitting to the theme.

Of the Nuneaton Branch, Birmingham District, on March 4th. President J. Forest Wood, Elder William Seckington and Brother William R. Tweed spoke at the services. "The Word of Wisdom" was the topic developed in the Sunday School gathering.

Of the Blyth Branch, Newcastle District, on March 6th. "The Second Coming of Christ" was the subject treated through dialogue recitations given by members of the Sunday School. President Orson H. Berrett, Elder Harold W. England and Brother William G. Anderson were the speakers of the day.

Of the Norwich Branch, Norwich District, on March 6th. A union meeting was held in connection with the conference at which branch officers gave encouraging reports of work accomplished. President Clemuel J. Neville and Elders William G. Bennett and Grant M. Broadhead addressed the conference assemblages.

CONTENTS

Commandments That Inspire... 161
Editorials:
"Mormon Church Protest" 168
"An Exploded Bogey" ... 169
The Hull Conference 170
The Divinity of Jesus of Nazareth 172
Communication 174
From the Mission Field 176

EDITED, PRINTED AND PUBLISHED BY JAMES E. TALMAGE, 295 EDGE LANE
LIVERPOOL
FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN